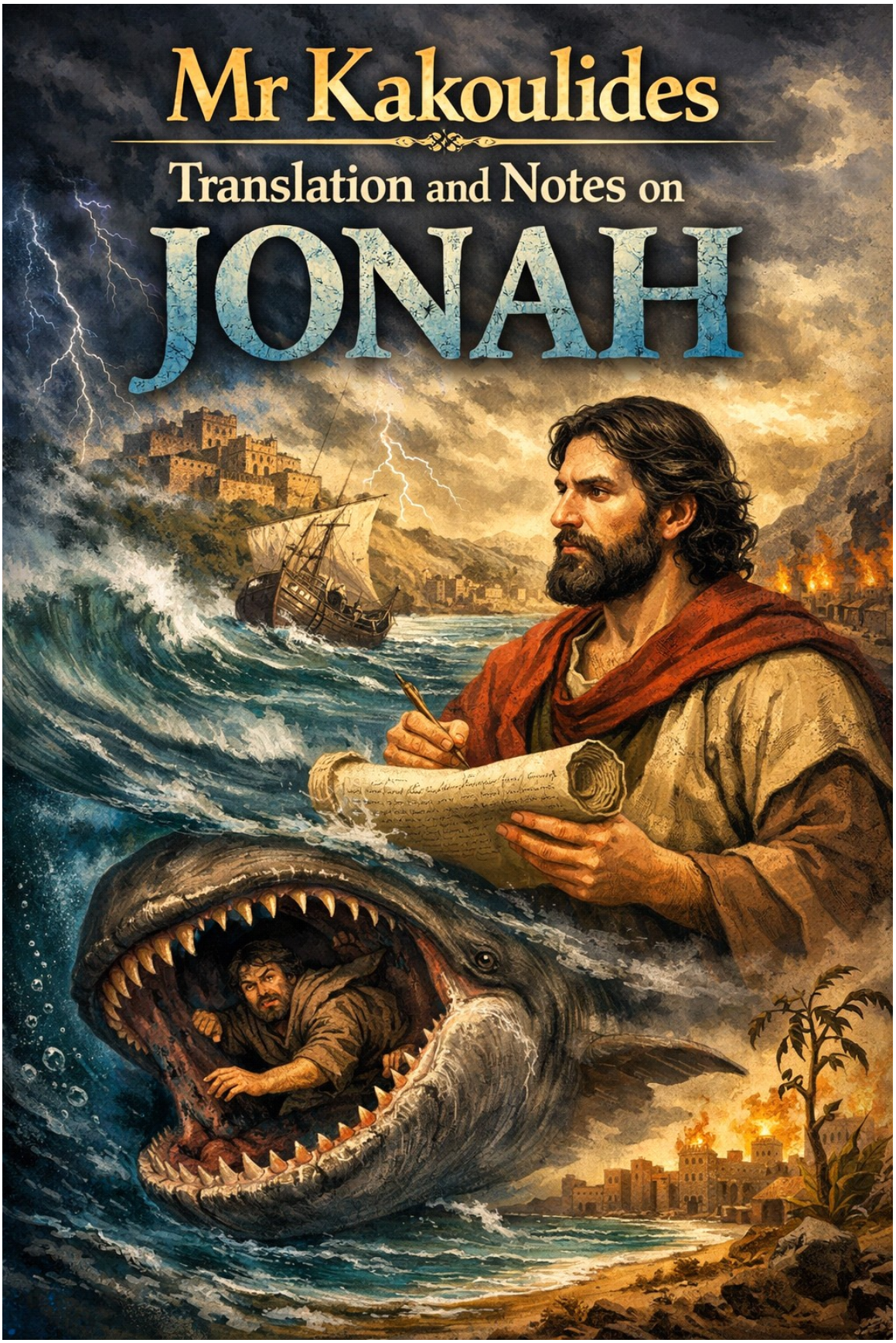

Mr Kakoulides
Translation and Notes on
JONAH

*Jonah was from Gath Hepher on the border of Zebulun in Galilee alive during the reign of Jeroboam the son of Joash, king of Israel which was around the years of 790–749 B.C . 2 Kings 14:23-25. God sends him to prophecy to Israel's enemy Assyria who was to take Israel captive in 720 B.C but instead of going there he wanted to go Tarshish aka Spain athough Josephus states it is in Cilicia to run away from the presence to God. In his disobedience he learns a powerful lesson of God's love and compassion.*

*Josephus (37 to 100 AD ) in Antiquities of the Jews - Book 9 chapter 10 states {"IN the fifteenth year of the reign of Amaziah, Jeroboam the son of Joash reigned over Israel in Samaria forty years. This king was guilty of contumely against God, and became very wicked in worshipping of idols, and in many undertakings that were absurd and foreign. He was also the cause of ten thousand misfortunes to the people of Israel. Now one Jonah, a prophet, foretold to him that he should make war with the Syrians, and conquer their army, and enlarge the bounds of his kingdom on the northern parts to the city Hamath, and on the southern to the lake Asphaltitis; for the bounds of the Canaanites originally were these, as Joshua their general had determined them. So Jeroboam made an expedition against the Syrians, and overran all their country, as Jonah had foretold.*

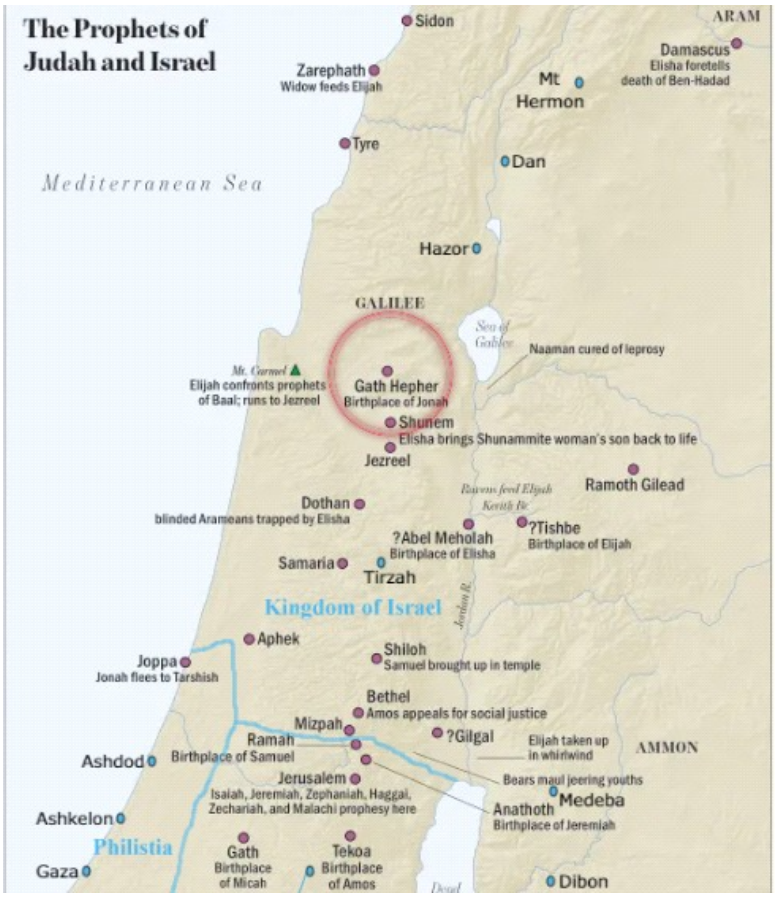
*Now I cannot but think it necessary for me, who have promised to give an accurate account of our affairs, to describe the actions of this prophet, so far as I have found them written down in the Hebrew books. Jonah had been commanded by God to go to the kingdom of Nineveh; and when he was there, to publish it in that city, how it should lose the dominion it had over the nations.*

*But he went not, out of fear; nay, he ran away from God to the city of Joppa, and finding a ship there, he went into it, and sailed to Tarsus, in Cilicia and upon the rise of a most terrible storm, which was so great that the ship was in danger of sinking, the mariners, the master, and the pilot himself, made prayers and vows, in case they escaped the sea: but Jonah lay still and covered [in the ship,] without imitating any thing that the others did; but as the waves grew greater, and the sea became more violent by the winds, they suspected, as is usual in such cases, that some one of the persons that sailed with them was the occasion of this storm, and agreed to discover by lot which of them it was.*

*When they had cast lots, the lot fell upon the prophet; and when they asked him whence he came, and what he had done? he replied, that he was a Hebrew by nation, and a prophet of Almighty God; and he persuaded them to cast him into the sea, if they would escape the danger they were in, for that he was the occasion of the storm which was upon them.*

*Now at the first they durst not do so, as esteeming it a wicked thing to cast a man who was a stranger, and who had committed his life to them, into such manifest perdition; but at last, when their misfortune overbore them, and the ship was just going to be drowned, and when they were animated to do it by the prophet himself, and by the fear concerning their own safety, they cast him into the sea; upon which the sea became calm.*

*It is also reported that Jonah was swallowed down by a whale, and that when he had been there three days, and as many nights, he was vomited out upon the Euxine Sea, and this alive, and without any hurt upon his body; and there, on his prayer to God, he obtained pardon for his sins, and went to the city Nineveh, where he stood so as to be heard, and preached, that in a very little time they should lose the dominion of Asia. And when he had published this, he returned. Now I have given this account about him as I found it written [in our books.] "}*




*From a Translation of the book of Jonah to Jewish Mishna , Talmud , and Jewish Legends, early church Fathers and a defense to the book of Jonah being possible , this will be a source you would want with you when ever you start reading the book of Jonah.*

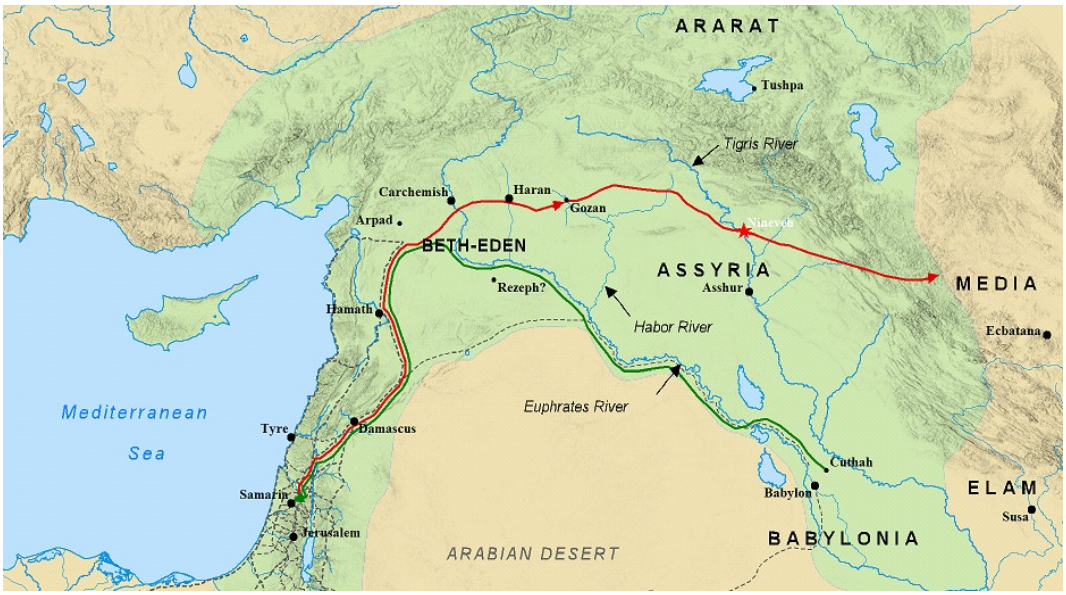
*Host of the Mr Kakoulides and the Bible Podcast*

*Harris Kakoulides 3/31/2026*

**Jonah 1:1** Now the word of the YHWH (LORD) came to Jonah the son of Amittai, saying,

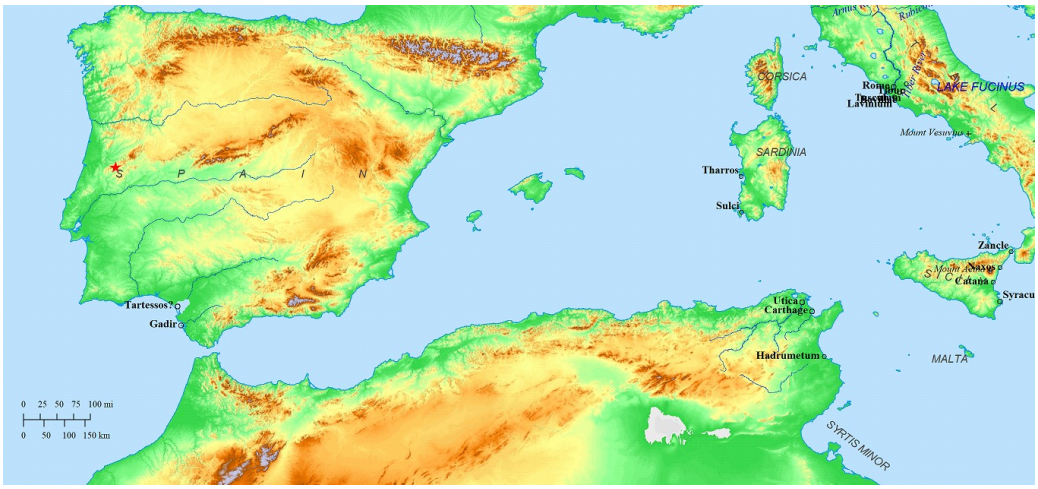
**Jonah 1:2** "Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me."

*Nineveh was the capital of Assyria, on the east bank of the River Tigris*




**Jonah 1:3** But Jonah arose to flee to Tarshish (Spain) from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish (Spain) ; so he paid the fare, and went down into it, to go with them to Tarshish (Spain) from the presence of the LORD.

*Many scholars identify Tarshish with a place in southern Spain, especially Tartessos (an ancient civilization near modern Andalusia.*




**Jonah 1:4** But the YHWH (LORD) sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken apart.

**Jonah 1:5** Then the mariners (sailors) were afraid; and every man cried out to thier gods (Elohim) , and threw the cargo that was in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep.

*Septuagint states {"And the mariners were terrified, and cried every one to his god, and threw overboard some of the cargo, to lighten the vessel. Now Jonas had gone down into the ship's hold, and was asleep and snoring. "}*

**Jonah 1:6** So the captain came to him, and said to him, "What do you mean, sleeper? Arise, call on your Elohim (God) ; perhaps your Elohim (God) will consider us, so that we may not perish."

*Septuagint states {" And the shipmaster came to him, and said to him, Why are you snoring ? arise, and call upon your God, that God may save us, and we perish not."}*

**Jonah 1:7** And they said to one another, "Come, let us cast lots, that we may know for whose cause this trouble has come upon us." So they cast lots, and the lot fell on Jonah.

**Jonah 1:8** Then they said to him, "Please tell us! For whose cause is this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?"

**Jonah 1:9** So he said to them, "I am a Hebrew; and I fear YHWH (the LORD) , the Elohim (God) of heaven, who made the sea and the dry land."

*Septuagint states {" And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry land. "}*

**Jonah 1:10** Then the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of YHWH (the LORD) , because he had told them.

**Jonah 1:11** Then they said to him, "What shall we do to you that the sea may be calm for us?" -for the sea was growing more tempestuous.

**Jonah 1:12** And he said to them, "Pick me up and throw me into the sea; then the sea will become calm

for you. For I know that this great tempest is because of me."

**Jonah 1:13** Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them.

**Jonah 1:14** Therefore they cried out to YHWH (the LORD) and said, "We pray, O YHWH (LORD) , please do not let us perish for this man's life, and do not charge us with innocent blood; for You, O YHWH (LORD) , have done as it pleased You."

**Jonah 1:15** So they picked up Jonah and threw him into the sea, and the sea ceased from its raging (indignation) .

**Jonah 1:16** Then the men feared YHWH (the LORD) exceedingly, and offered a sacrifice to YHWH (the LORD) and took vows (votive offering) .

**Jonah 1:17** Now YHWH (the LORD) had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish 3 days and 3 nights.

*There are people who ask the question Can a person survive being swallowed by a whale like Jonah who was inthe whale for 3 days and 3 nights?*

*Yes they can. We have testimonies of those who have. James Bartley (1870–1909) in February, 1891, some two hundred miles east of the Falkland Islands in the South Atlantic was swallowed by a sperm whale and was in the Sperm whale for 36 hours and survive. He was found still living almost two days later in the stomach of the whale, which was dead from harpooning.*

*Deacon Chronicle In April 5 , 2016 states of Luigi Marquez a Spanish fisherman was in a whale for 3 days before being "flushed out" alive.*

*"It is the most frightening thing I have ever lived. Everything was pitch black and I was shivering cold. The only thing that kept me alive were the raw fish I ate and the light from my water proof watch, that is how I kept in touch with time. And the smell, I will never forget that horrible stench of putrid decomposition. I had to wash for three days before the odor went away," Luigi Marquez told reporters.*

*Other testimony of one who was in a whale is that of a Lobster diver named Michael Packàrd whoon June 11, 2021 the ocean off the coast of Cape Cod was in the mouth of a Hump back Whale for 30 or 40 seconds before he was spit out. A similar incident occurred off the coast of Port Elizabeth, South Africa, in 2019 when a Bryde's whale scooped up a Rainer Schimpf a marine conservationist while documenting sardine run of massmigration. He wasin the whale only 2 seconds before the whale let him free.*

*We also have to take for consideration the Hebrews saw day and night besides the fact of from evening to evening to them , also any part of the day would count as a whole day and the same in reference to the night . Jewish Encyclopedia.com DAY (Hebrew, "yom"): By: Emil G. Hirsch, Michael Friedländer ("The term "day" is used also to denote a period of twenty-four hours (Ex. xxi. 21). ... circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. ")*

*For example this why we see Jesus died on Friday but rose on Sunday which wasn't exactly 3 days and 3 nights of 24 hours. Matthew 12:40, 16:21 While some see Matthew 12:40 & Matthew 16:21 as a contradiction which wasn't when we look at the following. But let's remember it became dark at 12 pm till 3pm which counts a day & night. Matthew 27:45 Then part of the rest of day of Friday when became day again, and whole night , whole day and night on Saturday. Resurrecting before the rising of the Sun on Sunday. John 20:1 So the same was with Jonah he could been in the Whale or sea monster for a part of the day or night maybe even less then 72 hours.*

*Notice that the scripture says the Lord had prepared a fish. This is the God that created heaven and earth in 6 days to him nothing is impossible. Matthew 19:26, Luke 1:37 He could of easily made a special fish who had oxygen inside so Jonah could survive. Among those that could of swallowed Jonah whole could of been the following Great White Shark, a whale Shark, Grouper, sperm whale and there are others.*

*Augustine (354 to 430 AD) Letter 102. section 30 question 6 {""The last question proposed is concerning Jonah, and it is put as if it were not from. Porphyry, but as being a standing subject of ridicule among the Pagans; for his words are: "In the next place, what are we to believe concerning Jonah, who is said to have been three days in a whale's belly? The thing is utterly improbable and incredible, that a man swallowed with his clothes on should have existed in the inside of a fish. If, however, the story is figurative, be pleased to explain it. Again, what is meant by the story that a gourd sprang up above the head of Jonah after he was vomited by the fish? What was the cause of this gourd's growth?" Questions such as these I have seen discussed by Pagans amidst loud: laughter, and with great scorn.*

*Section 31. To this I reply, that either all the miracles wrought by divine power may be treated as incredible, or there is no reason why the story of this miracle should not be believed. The resurrection of Christ Himself upon the third day would not be believed by us, if the Christian faith was afraid to encounter Pagan ridicule. Since, however, our friend did not on this ground ask whether it is to be believed that Lazarus was raised on the fourth day, or that Christ rose on the third day, I am much surprised that he reckoned what was done with Jonah to be incredible; unless, perchance, he thinks it easier for a dead man to be raised in life from his sepulcher, than for a living man to be kept in life in the spacious belly of a sea monster. For without mentioning the great size of sea monsters which is reported to us by those who have knowledge of them, let me ask how many men could be contained in the belly which was fenced round with those huge ribs which are fixed in a public place in Carthage, and are well known to all men there? Who can be at a loss to conjecture how wide an entrance must have been given by the opening of the mouth which was the gateway of that vast cavern? unless, perchance, as our friend stated it, the clothing of Jonah stood in the way of his being swallowed without injury, as if he had required to squeeze himself through a narrow passage, instead of being, as: was the case, thrown headlong through the air, and so caught by the sea monster as to be received into its belly before he was wounded by its teeth. At the same time, the Scripture does not say whether he had his clothes on or not when he was cast down into that cavern, so that it may without contradiction be understood that he made that swift descent unclothed, if perchance it was necessary that his garment should be taken from him, as the shell is taken from an egg, to make him more easily swallowed. For men are as much concerned about the raiment of this prophet as would be reasonable if it were stated that he had crept through a very small window, or had been going into a bath; and yet, even though it were necessary in such circumstances to enter without parting with one's clothes, this would be only inconvenient, not miraculous.*

*Section 32. But perhaps our objectors find it impossible to believe in regard to this divine miracle that the heated moist air of the belly, whereby food is dissolved, could be so moderated in temperature as to preserve the life of a man. If so, with how much greater force might they pronounce it incredible that the three young men cast into the furnace by the impious king walked unharmed in the midst of the flames! If, there:' fore, these objectors refuse to believe any narrative of a divine miracle, they must be refuted by another line of argument. For it is incumbent on them in that case not to single out some one to be objected to, and called in question as incredible, but to denounce as incredible all narratives in which miracles of the same kind or more remarkable are recorded. And yet, if this which is written concerning Jonah were said to have been done by Apuleius of Madaura or Apollonius of Tyana, by whom they boast, though unsupported by reliable testimony, that many wonders were performed (albeit even the devils do some works like those done by the holy angels, not in truth, but in appearance, not by wisdom, but manifestly by subtlety), — if, I say, any such event were narrated in connection with these men to whom they give the flattering name of magicians or philosophers, we should hear from their mouths sounds not of derision, but of triumph. Be it so, then; let them laugh at our Scriptures; let them laugh as much as they can, when they see themselves daily becoming fewer in number, while some are removed by death, and others by their embracing the Christian faith, and when all those things are being fulfilled which were predicted by the prophets who long ago laughed at them, and said that they would fight and bark against the truth in vain, and would gradually come over to our side; and who not only transmitted these statements to us, their descendants, for our learning, but promised that they should be fulfilled in our experience.*

*Section 33 It is neither unreasonable nor unprofitable to inquire what these miracles signify, so that after their significance has been explained, men may believe not only that they really occurred, but also that they have been recorded, because I of their possessing symbolical meaning. Let him, therefore, who proposes to inquire why the prophet Jonah was three days in the capacious belly of a sea monster, begin by dismissing doubts as to the fact itself; for this did actually occur, and did not occur in vain. For if figures which are expressed in words only, and not in 'actions, aid our faith, how much more should our faith be helped by figures expressed not only in words, but also in actions! Now men are wont to speak by words; but divine power speaks by*

*actions as well as by words. And as words which are new or somewhat unfamiliar lend brilliancy to a human discourse when they are scattered through it in a moderate and judicious manner, so the eloquence of divine revelation receives, so to speak, additional luster from actions which are at once marvelous in themselves and skillfully designed to impart spiritual instruction. "}*

**Jonah 2:1** Then Jonah prayed to YHWH (the LORD) his Elohim (God) from the fish's belly.

**Jonah 2:2** And he said: "I cried out to YHWH (the LORD) because of my affliction, And He answered me. "Out of the belly of abode of the dead (Sheol, the underworld, hell, grave , pit ) I cried, And You heard my voice.

*A other theory to take for consideration what if Jonah was actually dead for a time and revived in the whale before being vomited out. This theory comes from reading Jonah owns words" Out of the Belly of Sheol, The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O Lord, my God."When my soul fainted within me" Jonah 2:2,6-7 Sheol the place of the dead after death is referred from Jonah's own mouth and the language of death is mentioned by him being raise from the pit , most likely speaking of death. Which makes him a perfect type of Christ in the Old Testament.*

**Jonah 2:3** For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your billows and Your waves passed over me.

**Jonah 2:4** Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple.'

**Jonah 2:5** The waters surrounded me, even to my soul; The deep closed around me; Weeds were wrapped around my head.

**Jonah 2:6** I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the abode of the dead (Sheol, pit, grave , hell, , the underworld) , O YHWH (LORD) , my God.

**Jonah 2:7** "When my soul fainted within me, I remembered YHWH (the LORD) ; And my prayer went up to You, Into Your holy temple.

**Jonah 2:8** "Those who regard vain (worthless, empty) idols Forsake their own Mercy (goodness, kindness, faithfulness, steadfast love) .

**Jonah 2:9** But I will sacrifice to You With the voice of thanksgiving; I will pay what I have vowed. Salvation is of YHWH (the LORD) ."

**Jonah 2:10** So YHWH (the LORD) spoke to the fish, and it vomited Jonah onto dry land.

*Mishna in Taanita 2:4 states {"For the first [ending] he says, "He who answered Abraham on Mount Moriah will answer you and hear the sound of your cry this day. Blessed are you, O Lord, redeemer of Israel." ` For the second he says, "He who answered our fathers at the Red Sea will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who remembers forgotten things." ` For the third he says, "He who answered Joshua at Gilgal will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who hears the sound of the shofar shofar A ram`s horn, blown on set occasions in Temple and synagogue worship.." `For the fourth he says, "He who answered Samuel at Mispeh will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who hears a cry." ` For the fifth he says, "He who answered Elijah at Mount Carmel will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who hears prayer prayer The Eighteen Benedictions.." ` For the sixth he says, "He who answered Jonah in the belly of the fish will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who answers prayer prayer The Eighteen Benedictions. in a time of trouble." `For the seventh he says, "He who answered*

*David and Solomon, his son, in Jerusalem, will answer you and hear the sound of your cry this day. Blessed are you, O Lord, who has mercy on the Land."}*

*Augustine (354 to 430 AD) Letter 102. {"Section 34. As to the question, What was prefigured by the sea monster restoring alive on the third day the prophet whom it swallowed? why is this asked of us, when Christ Himself has given the answer, saying, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so must the Son of man be three days and three nights in the heart of the earth "'? In regard to the three days in which the Lord Christ was under the power of death, it would take long to explain how they are reckoned to be three whole days, that is, days along with their nights, because of the whole of the first day and of the third day being understood as represented on the part of each; moreover, this has been already stated very often in other discourses. As, therefore, Jonah passed from the ship to the belly of the whale, so Christ passed from the cross to the sepulcher, or into' the abyss of death. And as Jonah suffered this for the sake of those who were endangered by the storm, so Christ suffered for the sake of those who are tossed on the waves of this world. And as the command was given at first that the word of God should be preached to the Nine-rites by Jonah, but the preaching of Jonah did not come to them until after the whale had vomited him forth, so prophetic teaching was Addressed early to the Gentiles, but did not actually come to the Gentiles until after the resurrection of Christ from the grave. "}*

*Irenaeus: states in Against Heresies 5.5.2 {"If, however, any one imagines it is impossible that people should survive for such a length of time, and that Elijah was not caught up in the flesh but that flesh was consumed in the fiery chariot, let them consider that Jonah, when he had been cast into the deep and swallowed down into the whale's belly, was by the command of God again thrown out safe upon the land. "}*

*Talmud of Jerusalem BERAKHOT chapter 9 {"[Z] But the Holy One, blessed be He, [saves his subjects, just as he] saved Jonah from the belly of the fish. Lo it says, "And the Lord spoke to the fish, and it vomited out Jonah upon dry land" [Jonah 2:10]."}*

*Jewish Legend states {" At the creation of the world, God made a fish intended to harbor Jonah. He as so large that the prophet was as comfortable inside of him as in a spacious synagogue. The eyes of the fish served Jonah as windows, and, besides, there was a diamond, which shone as brilliantly as the sun at midday, so that Jonah could see all things in the sea down to its very bottom.*

*It is a law that when their time has come, all the fish of the sea must betake themselves to leviathan, and let the monster devour them. The life term of Jonah's fish was about to expire, and the fish warned Jonah of what was to happen. When he, with Jonah in his belly, came to leviathan, the prophet said to the monster: "For thy sake I came hither. It was meet that I should know thine abode, for it is my appointed task to capture thee in the life to come and slaughter thee for the table of the just and pious." When leviathan observed the sign of the covenant on Jonah's body, he fled affrighted, and Jonah and the fish were saved. To show his gratitude, the fish carried Jonah whithersoever there was a sight to be seen. He showed him the river from which the ocean flows, showed him the spot at which the Israelites crossed the Red Sea, showed him Gehenna and Sheol, and many other mysterious and wonderful place.*

*Three days Jonah had spent in the belly of the fish, and he still felt so comfortable that he did not think of imploring God to change his condition. But God sent a female fish big with three hundred and sixty-five thousand little fish to Jonah's host, to demand the surrender of the prophet, else she would swallow both him and the guest he harbored. The message was received with incredulity, and leviathan had to come and corroborate it; he himself had heard God dispatch the female fish on her errand. So it came about that Jonah was transferred to another abode. His new quarters, which he had to share with all the little fish, were far from comfortable, and from the bottom of his heart a prayer for deliverance arose to God on high. The last words of his long petition were, "I shall redeem my vow," whereupon God commanded the fish to spew Jonah out. At a distance of nine hundred and sixty-five parasangs from the fish he alighted on dry land. These miracles induced the ship's crew to abandon idolatry, and they all became pious proselytes in Jerusalem. "}*

**Jonah 3:1** Now the word of YHWH (the LORD) came to Jonah the 2nd time, saying,

**Jonah 3:2** "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."

**Jonah 3:3** So Jonah arose and went to Nineveh, according to the word of the YHWH (LORD) . Now Nineveh was an exceedingly great city, a 3 day journey .

**Jonah 3:4** And Jonah began to enter the city on the 1st day's walk. Then he cried out and said, "Yet 40 days, and Nineveh shall be overthrown!"

*Septuagint states {"And Jonas began at his entering the city, and for about one day's journey cried with a loud voice and said, Yet three days and Ninive shall be destroyed? "}*

*Vugate states "et coepit Iona introire in civitatem itinere diei unius et clamavit et dixit adhuc quadraginta dies et Nineve subvertetur " which is translated {"And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed. "}*

*Jewish Legend states {" Jonah went straightway to Nineveh, the monster city covering forty square parasangs and containing a million and half of human beings. He lost no time in proclaiming their destruction to the inhabitants. The voice of the prophet was so sonorous that it reached to every corner of the great city, and all who heard his words resolved to turn aside from their ungodly ways. At the head of the penitents was King Osnappar of Assyria. (34) He descended from his throne, removed his crown, strewed ashes on his head instead, took off his purple garments, and rolled about in the dust of the highways. In all the streets royal heralds proclaimed the king's decree bidding the inhabitants fast three days, wear sackcloth, and supplicate God with tears and prayers to avert the threatened doom. The people of Nineveh fairly compelled to God's mercy to descend upon them. They held their infants heavenward, and amid streaming tears they cried: "For the sake of these innocent babes, hear our prayers." The young of their stalled cattle they separated from the mother beasts, the young were left within the stable, the old were put without. So parted from one another, the young and the old began to bellow aloud. Then the Ninevites cried: "If Thou wilt not have mercy upon us, we will not have mercy upon these beasts."*

*The penance of the Ninevites did not stop at fasting and praying. Their deeds showed that they had determined to lead a better life. If a man had usurped another's property, he sought to make amends for his iniquity; some went so far as to destroy their palaces in order to be able to give back a single brick to the rightful owner. Of their own accord others appeared before the courts of justice, and confessed their secret crimes and sins, known to none beside themselves, and declared themselves ready to submit to well-merited punishment, though it be death that was decreed against them.*

*One incident that happened at the time will illustrate the contrition of the Ninevites. A man found a treasure in the building lot he had acquired from his neighbor. Both buyer and seller refused to assume possession of the treasure. The seller insisted that the sale of the lot carried with it the sale of all it contained. The buyer held that he had bought the ground, not the treasure hidden therein. Neither rested satisfied until the judge succeeded in finding out who had hidden the treasure and where were his heirs, and the joy of the two was great when they could deliver the treasure up to its legitimate owners.*

*Seeing that the Ninevites had undergone a real change of heart, God took mercy upon them, and pardoned them. Thereupon Jonah likewise felt encouraged to plead for himself with God, that He forgive him for his flight. God spoke to him: "Thou wast mindful of Mine honor," -the prophet had not wanted to appear a liar, so that men's trust in God might not be shaken-"and for this reason thou didst take to sea. Therefore did I deal mercifully with thee, and rescue thee from the bowels of Sheol."*

*His sojourn in the inside of the fish the prophet could not easily dismiss from his mind, nor did it remain without visible consequences. The intense heat in the belly of the fish had consumed his garments, and made his hair fall out, and he was sore plagued by swarms of insects. To afford Jonah protection, God caused the kikayon to grow up. When he opened his eyes one morning, he saw a plant with two hundred and seventy-five leaves, each leaf measuring more than a span, so that it afforded relief from the heat of the sun. But the sun smote the gourd that it withered, and Jonah was again annoyed by the insects. He began to weep and wish for death to release him from his troubles. But when God led him to the plant, and showed him what lesson he might derive from it, -how, though he had not labored for the plant, he had pity on it, -he realized his wrong in desiring God to be relentless toward Nineveh, the great city, with its many inhabitants, rather than have his reputation as a prophet suffer taint. He prostrated himself and said: "O God, guide the world according to Thy goodness."*

*God was gracious to the people of Nineveh so long as they continued worthy of His lovingkindness. But at the end of forty days they departed from the path of piety, and they became more sinful than ever. Then the punishment threatened by Jonah overtook them, and they were swallowed up by the earth.*

*Jonah's suffering in the watery abyss had been so severe that by way of compensation of God exempted him from death: living he was permitted to enter Paradise. Like Jonah, his wife was known far and wide for her piety. She had gained fame particularly through her pilgrimage to Jerusalem, a duty which, by reason of her sex, she was not obliged to fulfil. On one of these pilgrimages*

*it was that the prophetical spirit first descended upon Jonah."}*

**Jonah 3:5** So the people of Nineveh believed Elohim (God) , proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

**Jonah 3:6** Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes.

**Jonah 3:7** And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water.

**Jonah 3:8** But let man and beast be covered with sackcloth (A rough cloth of camel's hair, goat hair, hemp, cotton, or flax. b. Garments made of this cloth, worn as a symbol of mourning or penitence.) , and cry mightily to Elohim (God) ; yes, let every one turn from his evil way and from the violence that is in his hands.

**Jonah 3:9** Who can tell if Elohim (God) will turn and relent, and turn away from His fierce anger, so that we may not perish?

**Jonah 3:10** Then Elohim (God) saw their works, that they turned from their evil way; and Elohim (God) relented from (repented of, regreted , was moved to pity so not to do , felt compassion so not to do ) the disaster that He had said He would bring upon them, and He did not do it.

*Mishna states in Taa 2:1 {"The manner of fasting: how [was it done]? `They bring forth the ark into the street of the town and put wood ashes on the ark, the head of the patriarch, and the head of the court. `And each person puts ashes on his head. `The eldest among them makes a speech of admonition: "Our brothers, concerning the people of Nineveh it is not said, `And God saw their sackcloth and their fasting,`but, And God saw their deeds, for they repented from their evil way . Jonah 3:10 `"And in prophetic tradition it is said, Rend your heart and not your garments Joel 2:13."}*

*Origen (185 -254 AD ) states in his Homilies on Jeremiah 19.7 {"Does God for our salvation deceive and say certain things so that the sinner ceases doing what he might do if he had not heard certain of these words? Was the one who says, "Yet three days and Nineveh shall be destroyed," speaking as one who speaks truly or not? Or as one who deceives by a deceit that converts? If that kind of conversion did not happen, was what was said no longer a deceit but already truth. There would have been a destruction that followed for Nineveh. It was up to those who hear. "}*

**Jonah 4:1** But it displeased Jonah exceedingly, and he became angry (burned with fury , raged , was kindle) .

**Jonah 4:2** So he prayed to YHWH (the LORD) , and said, "Ah, YHWH (LORD) , was not this what I said when I was still in my country? Therefore I fled previously to Tarshish (Spain) ; for I know that You are a gracious and merciful God, slow to anger and abundant in steadfast love (lovingkindness, goodness, kindness, faithfulness ) , One who relents from doing harm.

*Jewish Legend states {"Among the many thousands of disciples whom Elisha gathered about him during the sixty years and more of his activity, the most prominent was the prophet Jonah. While the master was still alive, Jonah was charged with the important mission of anointing Jehu king. The next task laid upon him was to proclaim their destruction to the inhabitants of Jerusalem. The doom did not come to pass, because they repented of their wrong-doing, and God had mercy upon them. Among the Israelites Jonah was, therefore, known as "the false prophet." When he was sent to Nineveh to prophesy the downfall of the city, he reflected: "I know to a certainly that the heathen will do penance, the threatened punishment will not be executed, and among the heathen,*

*too, I shall gain the reputation of being a false prophet." To escape this disgrace, he determined to take up his abode on the sea, where there were none to whom prophecies never to be fulfilled would have to be delivered.*

*On his arrival at Joppa, there was no vessel in port. To try him, God cause a storm to arise, and it carried a vessel back to Joppa, which had made a two days' journey away from the harbor. The prophet interpreted this chance to mean that God approved his plan. He was so rejoiced at the favorable opportunity for leaving land that he paid the whole amount for the entire cargo in advance, no less a sum than four thousand gold denarii. After a day's sailing out from shore, a terrific storm broke loose. Wonderful to relate, it injured no vessel but Jonah's. Thus he was taught the lesson that God is Lord over heaven and earth and sea, and man can hide himself nowhere from His face.*

*On the same vessel were representatives of the seventy nations of the earth, each with his peculiar idols. They all resolved to entreat their gods for succor, and the god from whom help would come should be recognized and worshipped at the only one true God. But help came from none. Then it was that the captain of the vessel approached Jonah where he lay asleep, and said to him: "We are suspended 'twixt life and death, and thou liest here asleep. Pray, tell me, to what nation dost thou belong?" "I am a Hebrew," replied Jonah. "We have heard," said the captain, "that the God of the Hebrews is the most powerful. Cry to Him for help. Perhaps He will perform such miracles for us as He did in days of old for the Jews at the Red Sea.*

*Jonah confessed to the captain that he was to blame for the whole misfortune, and he besought him to cast him adrift, and appease the storm. The other passengers refused to consent to so cruel an act. Though the lot decided against Jonah, they first tried to save the vessel by throwing the cargo overboard. Their efforts were in vain. Then they placed Jonah at the side of the vessel and spoke: "O Lord of the world, reckon this not up against us as innocent blood, for we know not the case of this man, and he himself bids us throw him into the sea." Even then they could not make up their minds to let him drown. First they immersed him up to his knees in the water of the sea, and the storm ceased; they drew him back into the vessel, and forthwith the storm raged in its old fury. Two more trials they made. They lowered him into the water up to his navel, and raised him out of the depths when the storm was assuaged. Again, when the storm broke out anew, they lowered him to his neck, and a second time they took him back into the vessel when the wind subsided. But finally the renewed rage of the storm convinced them that their danger was due to Jonah's transgressions, and they abandoned him to his fate. He was thrown into the water, and on the instant the sea grew calm."}*

**Jonah 4:3** "Therefore now, O YHWH (LORD) , please take my life from me, for it is better for me to die than to live!"

**Jonah 4:4** Then the YHWH (LORD) said, "Is it right for you to be angry?"

**Jonah 4:5** So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

*Augustine (354 to 430 AD) Letter 102. {" section 35. In the next place, as to Jonah's building for himself a booth, and sitting down over against Nineveh, waiting to see what would befall the city, the prophet was here in his own person the symbol of another fact. He prefigured the carnal people of Israel. For he also was grieved at the salvation of the Ninevites, that is, at the redemption and deliverance of the Gentiles, from among whom Christ came to call, not righteous men, but sinners to repentance.' Wherefore the shadow of that gourd over his head prefigured the promises of the Old Testament, or rather the privileges already enjoyed in it, in which there was, as the apostle says, "a shadow of things to come," furnishing, as it were, a refuge from the heat of temporal calamities in the land of promise. Moreover, in that morning-worm? which by its gnawing tooth made the gourd wither away, Christ Himself is again prefigured, forasmuch as, by the publication of the gospel from His mouth, all those things which flourished among the Israelites for a time, or with a shadowy. symbolical meaning in that earlier dispensation, are now deprived of their significance, and have withered away. And now that nation, having lost the kingdom, the priesthood, and the sacrifices formerly established in Jerusalem, all which privileges were a shadow of things to come, is burned with grievous heat of tribulation in its condition of dispersion and captivity, as Jonah was, according to the history, scorched with the heat of the sun, and is overwhelmed with sorrow; and notwithstanding, the salvation of the Gentiles and of the penitent is of more importance in the sight of God than this sorrow of Israel and the "shadow" of which the Jewish nation was so glad.*

*section 36. Again, let the Pagans laugh, and let them treat with proud and senseless ridicule Christ the Worm and this interpretation of the prophetic symbol, provided that He gradually and surely, nevertheless, consume them. For concerning all*

*such Isaiah prophesies, when by him God says to us, "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings: for the moth shall eat them up as a garment, and the worm shall eat them like wool; but my righteousness shall be for ever." Let us therefore acknowledge Christ to be the morning-worm, because, moreover, in that psalm which bears the title, "Upon the hind of the morning," He has been pleased to call Himself by this very name: "I am," He says, "a worm, and no man, a reproach of men, and despised of the people." This reproach is one of those reproaches which we are commanded not to fear in the words of Isaiah, "Fear ye not the reproach of men." By that Worm, as by a moth, they are being consumed who under the tooth of His gospel are made to wonder daily at the diminution of their numbers, which is caused by desertion from their party. Let us therefore acknowledge this symbol of Christ; and because of the salvation of God, let us bear patiently the reproaches of men. He is a Worm because of the lowliness of the flesh which He assumed — perhaps, also, because of His being born of a virgin; for the worm is generally not begotten, but spontaneously originated in flesh or any vegetable product [sine concubitu nascitur]. He is the morning-worm, because He rose from the grave before the dawn of day. That gourd might, of course, have withered without any worm at its root; and finally, if God regarded the worm as necessary for this work, what need was there to add the epithet morning-worm, if not to secure that He should be recognized as the Worm who in the psalm, "pro susceptione matutina," sings, "I am a worm, and no man"? "}*

**Jonah 4:6** And YHWH (the LORD) God prepared a plant (gourd,vine ) and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.

*This word קִיקָיוֹן qiqayon can be very debatable there has different opinions among scholars thoughout the years. Some scholars see it as a Castor oil plant. Which can grow 30 to 40 feet in hight and in aseasoncan grow 4 to 8 feet .Some others scholars see it as a bottle gourd*

***Castor oil plant***

***Bottle Gourd***

*Jerome saw it differently he wrote to Augustine and said (" Perhaps it is the old dispute about the gourd whichhas been revived, after slumbering for many long years since the illustrious man, who in that day combined in his own person the ancestral honours of the Cornelii and of Asinius Pollio, brought against me the charge of giving in my translation the word "ivy" instead of "gourd." I have already given a sufficient answer to this in my commentary on Jonah. At present, I deem it enough to say that in that passage, where the Septuagint has "gourd," and Aquila and the others have rendered the word "ivy" (κίσσος), the Hebrew Ms. has "ciceion," which is in the Syriac tongue, as now spoken, "ciceia." It is a kind of shrub having large leaves like a vine, and whenplanted it quickly springs up to the size of a small tree, standing upright by its own stem, without requiring any support of canes or poles, as both gourds and ivy do. If, therefore, in translating word for word, I had put the word"ciceia," no one would know what it meant; if I had used the word "gourd," I would have said what is not found in the Hebrew. I therefore put down "ivy," that I might not differ from all other translators. But if your Jews said, either through malice or ignorance, as you yourself*

*suggest, that the word is in the Hebrew text which is found in the Greek and Latin versions, it is evident that they were either unacquainted with Hebrew, or have been pleased to say what was not true, in order to make sport of the gourd-planters.")*

**Ivy Hedera**

**Cecilia shurb**

*The Greek version of the Old Testament Septuagint written in 250 BC has it as gourd*

*LXXE states {"And the Lord God commanded a gourd, and it came up over the head of Jonas, to be a shadow over his head, to shade him from his calamities: and Jonas rejoiced with great joy for the gourd"}*

**Jonah 4:7** But as morning dawned the next day Elohim (God) prepared a maggot (worm) , and it so damaged the plant that it dry up (withered) .

**Jonah 4:8** And it happened, when the sun arose, that Elohim (God) prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, " It is more understanding (pleasant, agreeable, better) for me to rather die than live ."

**Jonah 4:9** Then Elohim (God) said to Jonah, "Is it right for you to be angry about the plant?" And he reply, "It is right for me to be angry, even unto death!"

**Jonah 4:10** But YHWH (the LORD) said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.

**Jonah 4:11** "And should I not pity Nineveh, that great city, in which are more than 120,000 people who cannot discern between their right hand and their left-and much livestock (beasts, cattle , animals) ?"